

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Vayikra
March 20, 2026 / 2 Nissan 5786
Volume 31, Issue 23
Candlelighting: 7:20 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, March 20

7:20pm Candlelighting
7:25pm Mincha

Shabbos, March 21

8:45am Shacharis
Kiddush is available for sponsorship
6:20pm Laws of Pesach
7:15pm Mincha / Shalosh Seudos
8:30pm Maariv

Sunday, March 22

9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, March 23

8:00pm Insights Into the
Haggadah (R. Nisenbaum)

Tuesday, March 24

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, March 25

8:00pm Nach Still Speaks –
MISHLEI (R. Stoll)

Thursday, March 26

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Vayikra

Sacrifice played an important role in the times of the Temple. Offering an animal to G-d—whether it is completely burnt, or only partially burnt and partially eaten — had a powerful impact on an individual, and it assisted in his developing a personal relationship with G-d. Some of the

commentaries explain that when a person sacrifices an animal as atonement for a sin, he imagines that the animal is being put to death in his stead. This leads to

remorse, which brings atonement. Not all sacrifices offered involved animals. Bird offerings were also brought, as well as meal offerings too.

Some of the animal sacrifices were brought to atone for different sins; i.e. the *asham*, or guilt offering, for certain sins such as stealing and then swearing falsely; the *olah*, which was totally burnt on the altar, atoned for the transgression of positive commandments; and the *chattas*, the sin offering, for accidentally transgressing sins which carried the penalty of *kares*, or spiritual death. The peace offering, the *shelamim*, an optional offering, brought out of a sense of good will towards G-d.

The *tamid*, a communal sacrifice, was brought twice each day, once in the morning and once in the evening. Other sacrifices such as the holiday sacrifices were brought on specific occasions.

Although the sacrifices were necessary for the atonement of sin, they were by no means central to atonement. We therefore find that even after the Temple was destroyed and sacrifices were no longer brought, atonement could still be achieved through *Teshuva*, or repentance, and

prayer, since these also humble a person before G-d. The Talmud also says that one's dining room table also constitutes an altar. Hosting poor guests at one's meals, as well as behaving in a proper manner, can serve as atonement for one's sins.

However, after all the interpretations of sacrifice, Maimonides concludes that the real meaning behind sacrifice remains a *chok*, a statute beyond human comprehension. Whether the modern mind can appreciate it or not, the sacrificial order is the will of the Creator. For this reason we pray daily for the Messianic Age when the sacrificial order will again be restored as a part of the Temple service.

Chametz can be sold
through R. Nisenbaum by
calling 216-659-1118

Insights: Vayikra

He called to Moshe ...When a person among you shall bring an offering to Hashem (Lev 1:1-2) There is a tradition that the first section of Torah taught to a child is Parashas Vayikra, the section about the sacrifices. A rebbe once asked a leading Rav why in our times, when we no longer have a Bais Hamikdash, a young child should be taught about something so irrelevant to our times. Wouldn't it make more sense to teach about something more practical with which the child could better relate? The Rav responded that it is meant to teach the child that the first thing the Torah teaches us is that a Jew must be willing to sacrifice for Hashem. He explained that this is especially pertinent in our society where there is so much of a sense of entitlement, and children believe they are owed something. Vayikra teaches us that we must not only be takers from Hashem, but that we must also give Him too.

Did You Know?

A Jew may not own chametz (leavening) for the entire Pesach. Even if the chametz is inedible to humans, one must get rid of it, as long as it is still edible to an animal. Even products such as perfumes, which often contain grain alcohol in them, must be removed, since the alcohol can be separated from the perfume by distilling it. One should clarify if a specific brand contains grain alcohol or a synthetic type. Creams or ointments are permissible, since the alcohol cannot be removed, and in their present state they are inedible to an animal. Even after Pesach ends one may not benefit from chametz that was in a Jew's possession during the holiday.

Thought for the Week: We must learn to be taken by surprise rather than be shaken by it
(A Candle By Day)